

Bermuda communiqué

Our impression on reading the Bermuda conference communiqué was that it was almost entirely the work of Secretary Dulles and that it was beamed almost entirely at the French. The impress of Mr. Dulles is on practically every paragraph. He has said repeatedly that if aggression now seems less imminent, "this should be attributed to the mounting strength of the free world and to the firmness of its policies." Uniquely "Dulles" is the insistence that:

We cannot accept as justified or permanent the present division of Europe. Our hope is that in due course peaceful means will be found to enable the countries of eastern Europe again to play their part as free nations in a free Europe.

So, too, is the strong, though not minatory, emphasis on the necessity of a United Europe and especially of the European Defense Community. The French are not likely to miss the implied threat that the United States and Britain might withdraw their forces unless EDC is accepted. This lay in the assertion that EDC "will insure intimate and durable cooperation between the United Kingdom and United States forces and the forces of the European defense community on the continent of Europe." On the other hand, the French must be encouraged by the warm salute to their valiant forces in Indo-China and by the express promise that "we will continue to work together to restore peace and stability in this area." As for the Russians, they are put on notice, in the announcement that the Big Three had agreed on an early meeting of the four foreign ministers, that not only Germany but Austria, too, must go on the ministers' agenda.

Japan's foreign trade problems

On his visit to Tokyo, Nov. 20, Vice President Nixon helped Premier Yoshida in his struggle with the neutralists and leftists opposing the Liberals' defense program. He did so by his frank admission of America's mistake in disarming Japan, together with his reassurance of our help in rearming her. His failure to mention continuing economic aid, however, worried the harassed premier, who can't see Japan's way to assuming defense burdens without such assistance. Japan's need is graphically epitomized by one statistic: at year's end her foreign-trade deficit will stand at \$1.2 billion. This heavy surplus of imports over exports will come close to being wiped out by \$900 million of U. S. offshore purchases and buying by our troops. Part of their trouble, Japanese admit, is that they have been living too high. As U. S. dollars rolled in, they went on a consuming spree. This free spending lured businessmen away from the stiff competition of export trading, and now makes it very painful for them to try to shift resources away from consumption to the export trade, or to freeze wages until more of their exports become competitive. (Note these comparisons: Japan's steel bars sell at \$136 a ton, U. S. at \$91; Japan's pig iron at \$73, U. S. at \$56.) But Tokyo's problem is not wholly of its own making. There is, for

CURRENT COMMENT

example, the crippling closing-off of China, her most profitable pre-war trade area. If Japan must bear some blame for her economic troubles, it remains true that barring her from China trade, together with our trade-denying "Buy American" policy, leave her with a real dilemma. That dilemma demands of us continuing economic aid.

Procurement of military chaplains

Among the reasons why some bishops and religious superiors have shown themselves especially reluctant to release their priests for temporary duty with the armed services has been uncertainty about the length of service and the extent of subsequent obligations. The 1953 report of the Military Ordinariate goes to some pains to demonstrate the changes introduced by the Armed Forces Reserve Act of 1952. The report was submitted to the hierarchy of the United States at their annual meeting by Cardinal Spellman in his capacity of Military Vicar. Chaplains no longer automatically become members of the Reserve upon leaving the service and therefore, of course, are not liable to subsequent involuntary recall to duty. Former chaplains have been given an option to remain in the Reserve. In the Air Force, since Sept. 1, newly appointed chaplains sign a three-year-duty requirement. This procedure is intended to remove the uncertainty and vagueness of the previous system. The statements of Pentagon authorities on this subject, as the report comments, should serve to scotch the "popular rumor of interminable service" of former chaplains. In many cases, however, priests who have been notified of their release from the Reserve have failed to inform their ecclesiastical superiors of this fact. As Cardinal Spellman pointed out in his letter of presentation to the archbishops and bishops, the Military Ordinariate supervises in their name approximately one million young American Catholics. These, if given the spiritual care they are entitled to during their military service, should later become the backbone of our civilian parishes.

How much for defense?

To appreciate the vast importance of the next meeting of the National Security Council, scheduled for Dec. 15, one has only to bear in mind that Moscow will be watching it with sharp eyes. At this meeting the

NSC must decide how much money the United States intends to spend on defense during fiscal 1955. To friend as well as foe, the size of the defense budget will indicate both our estimate of the present danger and the firmness of our resolve to continue serving as leader of the free world against Communist aggression. The council decided on Oct. 6 that in view of the growing Soviet stockpile of atomic bombs, the danger to the United States had become "absolute." From this harsh fact the President and his top advisers concluded that national defense must have absolute priority—priority, that is, over such key Administration objectives as a cut in Government spending, a balanced budget and tax reductions. The hard decision to spell this out in dollars and cents cannot be longer postponed. Last month Secretary of the Treasury Humphrey "leaked" a story to the press that the Administration planned to cut \$6 billion from this year's budget of \$72 billion, and that from 75 to 80 per cent of the slash would have to come from defense. Even so, he conceded, the prospect was for a deficit of \$3 to \$4 billion in fiscal 1955. His colleague in the Defense Department, Charles Wilson, is reported to feel that \$2 billion is the limit of what can safely be cut from military funds, and there is reason to believe that the Joint Chiefs of Staff dispute even that figure. We have a feeling that if the Administration would impress on the people the seriousness of the world outlook, they would forget about tax cuts and support whatever defense measures we need—regardless of cost.

Fifty pesetas in Valencia

In Spain not all bombs are thrown by anarchists. A big one was tossed recently by the Archbishop of Valencia, Monsignor Olaechea, who aimed it directly at "employers who can pay a just salary and do not." The "bomb" was a pastoral letter on family wages. It estimated the minimum needs of a married couple in Spain, and concluded that from 43 to 47 pesetas a day are an absolute minimum for a childless couple, where the husband does not smoke and walks to work, and where there is no wine on the table at meals. It may clarify matters if we point out that a dollar is currently worth 39 pesetas, that many unskilled workers in Spain are today making only 14 pesetas a day and

that the average daily wage of better qualified workmen ranges from 20 to 30 pesetas. A bus-ride to work in Madrid costs eight-tenths of a peseta. Cheap shoes sell for 150 pesetas. All the ordinary things that the American tourist finds so cheap in Spain (taxis, restaurants, travel) are beyond the reach of the Spanish worker. Despite the sincere efforts of the Government to raise wages, the task of closing the gap between the very rich and the very poor in Spain moves at a snail's pace. The Archbishop's letter strikes at the heart of a real problem, namely, the failure of many Spanish Catholics to live up to the teaching of the Church in regard to social justice. Setting the minimum family wage at "not one cent less" than 50 pesetas a day in the archdiocese of Valencia, Monsignor Olaechea reminds employers who do not fulfil this obligation that they are not only bad Catholics and friends of communism, but that they are making the workers hate the religion which they, the employers, pretend to practise.

Big year for stockholders

Regardless of what fourth-quarter reports will show, it is now certain that U. S. business, despite the tax burden, is having one of the most profitable years in history. By the looks of things, profits after taxes will run close to \$21 billion—about two billion less than the all-time high of 1951, but about equal to earnings in 1948, the second best year on record. Dividends will do even better than that. U. S. corporations have already voted stockholders \$9.5 billion and the juicy year-end declarations have yet to come. When the final figure is in, it will set a new high. Even the final figure will not tell the complete story. Many companies intend to postpone year-end dividend action until after Jan. 1. This way many stockholders may be able to benefit from the reduction in personal income taxes scheduled for the first of the year. Though the money was earned in 1953, they will pay taxes according to the lower 1954 rates. No matter how large the dividend melon, however, many a stockholder will continue to complain that it is still not big enough. In prewar times, corporations regularly paid out in dividends up to 80 per cent of earnings. In recent years they have averaged less than 50 per cent. This year is fairly typical. Though 1953 dividends will break all records, they will still not amount to more than 46 per cent of earnings after taxes. Nothing illustrates more graphically the growing tendency of U. S. business to finance its expansion out of retained earnings. Truly, the modern corporation has a life of its own.

Catholic press fielding average of .324

One of the most intriguing questions annoying the consciences of some Catholic journalists is this: do we not at times condone among ourselves practices we roundly condemn in the secular press? When a Catholic journalist catches the New York Times in the act of "slanting" the news, Catholic journalists, without exception, seem to applaud. But when he finds fault

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with large sections of the Catholic press for the same misdemeanor, the response is likely to be sharply divided. We think the Davenport *Catholic Messenger* for Dec. 3 did a great service to Catholic journalism by publishing the results of a survey of the way the diocesan press handled the NC press stories of the annual meeting in Washington of the Catholic Association for International Peace. It so happened that several speakers (including Archbishop O'Boyle of Washington, Bishop Wright of Worcester and Rev. Edward A. Conway, S.J., of this Review) spoke favorably of the United Nations. According to the *Messenger's* poll of 35 diocesan weekly newspapers, only 12 ran the NC story on these addresses and only six featured it. Twenty-five (including those most sharply critical of the UN) gave the story a complete "miss." This is a fielding average of .324, several hundred points below what one could expect. At this rate the Catholic reading public in many areas simply has no way of knowing whether or not its organ is presenting even what American Catholic bishops have to say on the most momentous public issues of our time.

"The image and echo of the multitude"

More important than the particular views any public figure plumps for on the great issues of our day are the principles of government he espouses. When Senator McCarthy replied to the reasons Secretary Dulles and President Eisenhower gave for rejecting his demand that we pressure our allies into blockading Red China, he first issued a statement and later read it for newsreel cameramen. On the latter occasion he added a paragraph urging

... every American who feels as I do about this blood trade with a mortal enemy to write or wire the President of the United States and let him know how they feel so he can be properly guided in this matter.

Because the Senator regarded Mr. Eisenhower as "an honorable man," he thought the President would "follow the will of the American people if that will is known to him." The principle of government the Senator here invoked is, in our opinion, inherently wrong. It is that of "mass democracy," of appealing to the "people" to pressure their representatives into following their "will" (the way they "feel") on highly complex issues. Pope Pius XII explicitly condemned "mass democracy" in his 1944 Christmas Message. In our first Congress, when it was proposed to include in the First Amendment the "right" of the people to "instruct" their representatives (*i.e.*, in a binding way), this proposal was defeated, 41-10. Letters and telegrams, in whatever volume, offer precious little "guidance" to officials charged with delegated responsibility to reach decisions on the basis of highly specialized knowledge and experience. Our Government, as Hamilton observed, is not "the image and echo of the multitude." The people, of course, have a right "to petition the government." But they cannot expect officials to let telegrams alone shape our foreign policy.

UN GENERAL ASSEMBLY ENDS

The eighth General Assembly of the United Nations recessed on Dec. 9, the day following President Eisenhower's history-making proposals for a new approach to the problem of atomic control. Among its final decisions was one to authorize the Assembly's President, Madame Pandit of India, to call the body back into session should developments in Korea warrant such action. The Korean issue was not debated during the session.

The thirteen weeks during which the delegates waded through the heavy agenda tended to demonstrate the isolation into which the Soviet bloc has forced itself through its own policies. On many important issues it found itself alone in the voting, pro or contra. The United States' indictment of the Sino-Koreans for atrocities against UN soldiers was supported, in the face-saving diplomatic language of UN resolutions, by forty-two states, with ten abstentions. The Soviet bloc alone voted against it. The story was the same, but in reverse, in the case of the Soviet propaganda proposals for reduction of armaments.

By way of compensation for these setbacks, the Soviets have continued to find a rich field for trouble-making in the grievances of the Arab-Asian-African bloc against the "colonial" powers. The tense situation in two French protectorates, Morocco and Tunisia, prompted thirteen states to raise the question of the full independence of these territories. The long and bitter debates finally terminated in rejection of the proposal but not without poisoning still more the relations between free-world proponents and opponents. The United States itself got a lesson in the feelings of many states when its announcement that this country would no longer submit to the Trusteeship Council any reports on Puerto Rico, which we now consider to be self-governing, was challenged.

Fortunately, there still remains a wide area of problems not dominated by the East-West, or the North-South, conflict. The General Assembly voted to continue for another five years the Office of the High Commissioner for Refugees. The Technical Assistance program will continue with its thus far successful work, thanks to assurances of voluntary contributions from the governments. (The Pope has given a token contribution of \$2,000.) Progress was made in the evolution of a program for a projected "Special United Nations Fund for Economic Development" (SUNFED). A way was cleared for ultimate revision of the UN Charter when the Secretary General was instructed to prepare materials to serve as a basis for future study. Other problems, especially in the field of human rights, were pushed along to further phases in the complicated machinery of international cooperation.

Continued United States leadership in the UN is beyond doubt. The reception accorded to President Eisenhower was more than a courtesy to a guest head of state. It was an open and willing token of the confidence the peoples of the world entertain in our capacity to lead the world to a durable peace. R. A. C.

WASHINGTON FRONT

Among the more interesting political myths entertained by the American public is that we have in the Federal Government a genuine "separation of powers." We do not, of course. We have, instead, an overlapping of powers, which is as the Founding Fathers desired it. The President has many legislative powers. The Congress exercises many executive and some quasi-judicial powers. The Supreme Court has often legislated, though so far it has successfully evaded the administrative field, except for the Federal Judiciary as a whole.

President Eisenhower, whom many have accused of an exaggerated deference to Congress, seems to have started out with the common man's theory of an absolute separation. In his 1952 campaign, however, he constantly violated the theory. He made dozens of promises of what he was going to do if elected, most of which involved new legislation. But once in office, he seemed content to let Senator Taft conduct all legislative business.

Since Mr. Taft's death, a great change has come about. The President himself on many occasions has said he is for "a dynamic, progressive, forward-looking program," and has bluntly said at least twice that if his party does not adopt it, "it does not *deserve* to remain in power." (The emphasis is his.)

Now this program is essentially a legislative one, which means that Eisenhower has come full turn. Time and again, under Presidents Roosevelt and Truman, when either of those two came out with some proposal, I have heard Congressmen, even Senators, exclaim impatiently: "All right, then, why doesn't he give us a bill?" The answer is that they were "given" a bill, usually (with some exceptions, e.g., AAA and NRA, both unconstitutional) skilfully and effectually drafted and still in force.

That has begun to happen again. The new farm-support bill is being written, not by Congress, but by the Department of Agriculture. Secretary of Labor James P. Mitchell told the CIO convention that he has bills for wider unemployment compensation and for raising the Federal minimum-wage standard of 75¢ an hour. It is also no secret that he is preparing legislation on Taft-Hartley.

What the other departments are up to, I do not yet know. But it is certain that the multiple study groups, task forces and advisory committees working for each of them are preparing legislation to be presented to the Congress in due course by the President. Congress, of course, can adopt, amend or reject these, as it sees fit. The fact remains that the initiative in legislation has once again passed to the Executive branch. How wisely it is assuming it, the event will tell.

WILFRID PARSONS

UNDERSCORINGS

The AMA's annual award to the "General Practitioner of the Year," announced Dec. 1, will be given to a devout Catholic, eighty-year-old Dr. Joseph I. Greenwell, who for 53 years has served the rugged "Lincoln country" of Kentucky.

► This summer three graduate students of Gannon College, Erie, Pa., interviewed Janez Stanovnich, Counselor of the Yugoslav Mission to the United Nations about the repression of civil liberties, massacres, etc. in his country. The results of this novel reporting, plus a critical analysis of the interview, are published in a booklet, *The Real Truth about Communist Yugoslavia*, by Richard D. Goodman (available at some local Catholic bookstores, e.g., The Erie Bookstore, 17 E. 8 St., Erie, Pa. \$1.25). Though the accuracy of the report has been challenged by Mr. Stanovnich, its authenticity is attested to by the three students.

► One of the first scholarly events of the Marian Year will be the fifth annual convention of the Mariological Society of America, Jan. 4-5, at Holy Name College, Washington, D. C., on the topic of the Immaculate Conception. Previous conventions treated of Mary's Maternity, Co-redemption and Queenship. Copies of the proceedings are available from Rev. Juniper B. Carol, O.F.M., founder and director of the society, Holy Cross Monastery, Bronx 72, N. Y. Any priest or layman interested in a deeper theological understanding of the Mother of God is welcome to join the society.

► Bishop Joseph G. Berry of Peterborough, Ont. has been named Archbishop of Halifax by Pope Pius XII to succeed the late Archbishop John T. McNally.

► The Jesuits of southeast India have agreed, at the earnest request of the Catholic bishops, to open a college this coming year. The need for Catholic education is desperate in this area of over 100,000 sq. miles where 250,000 Telegu Catholics have not a single school of higher learning. Non-Catholics have donated the land but the Catholics are too poor to supply the \$600,000 needed for the school. Americans who wish to help this missionary project should send contributions to Fr. Deviah, S.J., Jesuit Missions, 962 Madison Ave., New York 21, N. Y.

► The depersonalization of the economy will be the subject of the twelfth annual meeting of the Catholic Economic Association, Dec. 30, at the Hotel Hamilton, Washington, D. C.

► A strongly worded protest against the arrest of Cardinal Wyszyński was sent to Warsaw, Dec. 4, by the ranking Catholic prelates of the English-speaking world. Speaking in the name of 58 million Catholics, they said that his arrest "has outraged the conscience of the freedom-loving peoples of the world, Catholic and non-Catholic alike."

T. J. M. B.

Eisenhower's message of hope

At four o'clock on the afternoon of December 8 a chilling wind was whipping the flags of sixty nations about their masts outside the headquarters of the United Nations—a symbol of the present worldwide agitation. Within the great domed chamber of the General Assembly, however, was all the warmth of "that lovely island" of Bermuda. It was being generated by the dynamic personality of Dwight D. Eisenhower in an address which had been billed as "The Perils of the Atomic Age" but which could have been more aptly entitled "Hope in the Atomic Age."

It was widely reported that the text of the President's address was revised no less than thirty-five times. We are quite willing to believe that it was. This was what we had been waiting for and praying for. This was more than an address; this was an historic event. It marked Mr. Eisenhower's formal assumption of commandship in the campaign for world peace. It raised the hope that under his confidence-inspiring leadership the world may, to use his own words, "shake off the inertia imposed by fear and make positive progress toward peace."

We leave to the experts the appraisal of the President's proposal that the atomic-powered nations contribute fissionable material to a UN atomic-energy agency for use in peaceful enterprises. Whatever may be the technical value of his suggestion, there can be no question about the superlative political excellence of the entire setting in which it was made.

Merely to enumerate the many excellences of that address is to underscore its lasting significance. First was the President's emphatic pledge of his Government's support of the United Nations, whose morale has suffered severely from the attacks of nationalist-isolationists among us. Then there was his frank revelation of America's atomic resources, in which he disclosed for the first time the strength of our latest-model atomic bomb and the fact that we actually possess city-busting hydrogen bombs.

The reassuring feature of this section of his address was the revelation of an integral and thought-through atomic philosophy. All nations may one day have nuclear weapons . . . superiority in numbers is no guarantee against surprise aggression . . . even the most costly system of defense cannot assure absolute safety . . . the search for security cannot rest, even when complete power of retaliation is reached.

Most reassuring of all was the evidence that the President does not subscribe to Sir Winston Churchill's pessimistic belief that a "balance of terror" may be what the world must settle for. He said:

To pause there would be to confirm the hopeless finality of a belief that two atomic colossi are doomed malevolently to eye each other indefinitely across a trembling world. To stop there would be to accept helplessly the probability of civilization destroyed . . .

It is because President Eisenhower refuses to stop

EDITORIALS

there that his address is so hope-inspiring. "The gravity of the time is such that every new avenue of peace, no matter how dimly discernible, should be explored." In line with this conviction he declared that the United States is "instantly prepared" to meet privately—in accordance with the recent proposal of the UN General Assembly—with the countries principally involved to seek an acceptable solution of the atomic armaments race. The expression of that willingness, together with his avowal of sincerity of purpose in accepting the Soviet bid to the Berlin foreign ministers' conference, might start a thaw in the cold war.

In terms of the cold war, the Eisenhower address seems to us utterly unanswerable by anything short of deeds. It is now up to Soviet Russia to "make the decisions which will lead this world out of fear and into peace."

Mr. Lawrence off the beam

David Lawrence's contribution to the New York newspaper strike was as confusing and mischievous a piece of journalism as we have seen in some time.

As most of our readers probably know, New Yorkers had to muddle through eleven barren days and nights without any of their famous dailies save one. The shutdown was forced by a display of union solidarity seldom witnessed among printing tradesmen. On November 29, 400 members of the International Photo-Engravers Union broke a bargaining impasse with the New York Publishers Association by calling a strike. When other unionized employees refused to cross picketlines, six big dailies were obliged to suspend publication.

To columnist Lawrence this old-fashioned labor dispute assumed the character of a conspiracy against the Bill of Rights. "Freedom of the press," he wrote on December 7, "vanished in the last few days for most of the newspapers in New York City at the behest of an invisible government—labor-union dictatorship." Though he concedes the right of "the members of any union as *individuals* to quit work as an exercise of economic power," he denies any constitutional right "to call a strike or to persuade members of unions to quit work."

This line of reasoning leads the columnist to the logical conclusion that the right to strike depends solely on acts of Congress, and that what Congress has given, Congress and the courts can take away. The time has come, he thinks, when Congress should subject the right to strike to the Sherman Antitrust

Act, so that never again will unions be able to exert a monopoly power. "No true 'liberal' can remain silent," he concludes, "on what has just happened in New York and consistently claim hereafter to be a champion of constitutional rights in America."

Our first difficulty with Mr. Lawrence's thesis is that it assumes an utterly unrealistic concept of freedom of the press. It is true that freedom of the press is sacred among us. Under our Constitution government is not permitted to determine who may or may not publish their opinions, or what they may say. On the other hand, the right to publish is subjected to all the conditions inseparable from a business enterprise. Among these is the necessity of obtaining the collaboration of many individuals—editorial writers, secretaries, typographers, pressmen and the rest. No publisher can force these people to collaborate with him. His right to publish in no way destroys their right to withhold their services, even in a concerted way, should they decide for legitimate reasons to do so.

Here Mr. Lawrence distinguishes. He admits that workers do have a right under existing law to concerted withdrawal from work, but argues that since this right is "not inherent in the Constitution" but merely legal, Congress can and should abridge it.

Our second difficulty arises here. In dealing with the right to strike in general, Mr. Lawrence cannot see beyond the legal and constitutional. He completely ignores the moral aspect of the question. The Catholic Church teaches that workers have, under certain conditions, a natural, God-given right to strike. The Taft-Hartley Act itself accepts the existence of the right "to organize and bargain collectively" as being prior to any legislation, and of this right the right to strike is a corollary. This being so, neither Congress nor the Supreme Court may properly deprive workers of this right.

Where does this leave Mr. Lawrence? It leaves him, it seems to us, in the position of holding that workers have their rights, not from God, but exclusively from the state. This is good totalitarian doctrine. Liberals may well be exercised over the size of the photo-engravers' wage demands and their refusal to arbitrate, as well as over the decision of the other unions, the mailers excepted, not to report for work despite an existing contract. They will not be exercised for the reasons which so disturb Mr. Lawrence.

The new atheism

Every night for a week the big Hall of Mutuality in Paris' Latin Quarter was jam-packed with a predominantly student audience. More than two thousand filled every chair, ledge and bit of standing room at each of the three-hour sessions.

What attracted such a crowd? Was it a 3-D movie, or a national lottery? No, it was the sixth annual *Semaine*—or "Week"—of Catholic Intellectuals (Nov. 8-14, 1953). The topic alone, "The Meaning of God for the Modern World," was enough to fill the hall night

after night. Many of the young people jostling one another for a place to squat on the floor were, as our report of the meetings has it, "Christians only in aspiration" coming in search of a God whom they had either rejected or never known.

The printed announcement of the *Semaine* read in part as follows:

Is there a radical antagonism between the modern world and Christianity? By "modern world" we mean the world Péguy denounces as having lost its sense of the sacred. Is modern man so fashioned that he has become case-hardened against the supernatural? Essential values of Christianity have often become laicized, voided of supernatural content. If God is no longer God for unbelievers, He is likewise no longer *sufficiently* God for Christians. A basic evil of our time is the fear of His transcendence.

M. Daniel-Rops, well-known author of a life of Christ and other biblical studies, started the week's discussions with a provocative talk on the "absence and presence of God" in contemporary life. Reminding his hearers of the continuing relevance of the late Cardinal Suhard's pastoral letter, *Growth or Decline of the Church*, he said that the Church is today confronted with a new kind of atheism, that of the "absence" of God.

Today's atheist is not interested in syllogisms. He is a man of action, not a philosopher. He behaves in a very unphilosophical way. He simply proclaims, often in the name of Marx, the annihilation of God and the divinization of man. The new atheism is a program and an evangel, not a thesis to be proved or refuted. The devotee of this creed preaches the dark gospel that God is dead, that man is His successor as lord of the universe, that human life is sufficient to itself and earth is man's one possible paradise. He offers no proof; to him no proof seems needed.

This is the atheistic "faith" which, with the persistence of a low-grade infection, has worked its way into the vitals of half of Europe. No respecter of classes, it is as much at home among the dockers of Bordeaux as it is in the French Academy.

Yet, as M. Daniel-Rops pointed out, there is a profound paradox here. God's "absence" produces a new divine "presence." The new atheist is really obsessed with God. Jacques Maritain once made an analysis of this paradox. He pointed out that the new atheist, by his act of positive and total rejection of God, makes an act of faith in reverse. Refusing God, abandoning himself totally to a war against God, he finds that the war is never over, that there always remain in himself vestiges of transcendence which have not been rooted out, that he is "committed" to the God he would destroy.

This, then, is the meaning and the "value" of contemporary atheism. Because, unlike the old rationalistic atheisms, it engages a man totally in his rejection of God, it likewise forces him to face God, wrestle with Him, and lay himself open to being vanquished by his divine antagonist. It reveals man in *want* of God.

Free-world trade with the Soviet bloc

Benjamin L. Masse

NEXT MONTH Congress will be back doing business at the old stand. Though the President is readying a positive program that ought to keep the legislators busy well into the summer, it's too much to expect that some super-patriots on the Hill will not find time for some vote-catching waving of Old Glory. Except for the issue of Reds in Government, nothing lends itself so well to their purpose as the complex business of trading with the Communist enemy. Since the question is heavily charged with emotion, this is a good time to have a quiet look at it, before legislative complications have arisen and while the necessity to distract the electorate is not nearly so acute as it may be next summer.

For our purpose there is conveniently at hand the third report to Congress—covering the first half of this year—on the administration of the Mutual Defense Assistance Control Act of 1951 (Battle Act). This report, entitled *World-wide Enforcement of Strategic Trade Controls*, was made on September 27 by Harold E. Stassen in his capacity of director of Foreign Operations. It is an altogether authoritative document.

Transmitting his report to Congress, Mr. Stassen observed that the struggle to prevent strategic materials from flowing to the Soviet bloc had been handicapped by public ignorance of the program. This ignorance exists both at home and abroad. Although it cannot be fully removed—administering trade controls demands great secrecy—the myths which extremists stoutly believe and fanatically propagate can and must be exploded. But before we get down to this job, let's review a few fundamental ideas about strategic trade controls.

EAST-WEST TRADE CONTROLS

Since 1949, as a security measure, the free world has been exercising a concerted control over exports to all countries dominated by Moscow. This control has been, and is, on a selective basis. It aims at stopping the shipment of *strategic* items, that is, raw materials and manufactured products (including, of course, munitions) which add to the military strength of Communist countries. Trade in other goods is permitted, on the ground that it benefits the free world. This holds even for trade with Communist China.

On May 18, 1951 the UN General Assembly recommended that member nations apply an embargo to Red China and North Korea covering "arms, ammunition and implements of war, atomic-energy materials, petroleum, transportation materials of strategic value and items useful in the production of arms, ammunition

The question of "trading with the enemy" has recently again become the center of controversy. Fr. Masse, S.J., economics editor of AMERICA, here reviews the Stassen report and finds it in direct conflict with many "myths" both Americans and Europeans believe about this complex subject. The present policies of this country and its allies, which are founded on hard economic and political facts, seem to be succeeding fairly well.

and implements of war." (For understandable reasons the United States, acting alone, has embargoed all exports to Red China.) "With extremely rare exceptions," reports Mr. Stassen, "all the free nations of the world have complied with this resolution ever since."

Congress was persuaded after the North Korean aggression that some of the free countries receiving aid from the United States were not playing the control game seriously enough. Hence it passed the Battle Act on October 26, 1951. The essence of this law consists in an order to the President to stop all U. S. aid to countries guilty of shipping strategic materials to the Soviet bloc, unless "unusual circumstances indicate that the cessation of aid would clearly be detrimental to the security of the United States." During his term of office, President Truman did not once invoke the penalty provisions of the Battle Act, nor has President Eisenhower invoked them up till now.

So much then for the background. Now for what the Stassen report labels "myths."

NO MILITARY GOODS TO REDS

The first great myth, believed by some people in the United States, is that our allies have been selling military goods to Communist countries. The fact is that since 1949 our allies have not only enforced an embargo on all strictly military exports to the Soviet bloc, but have also restricted trade in a whole list of items considered "strategic."

After the Soviet coup in Czechoslovakia, the Truman Administration started talks aimed at promoting international cooperative action to restrict trade with Communist countries. As a result of this initiative, there was established in Paris toward the end of 1949 a consultative group to facilitate exchange of information about trade policies among the participating countries. Through this means not only was a large measure of agreement reached on what items would be considered strategic, but coordinated methods were developed of making control over the shipment of these items effective. In addition to our Western European allies, Japan and the German Federal Republic were charter members of this group. Last August Greece and Turkey became members.

Has this program of restricting trade with the Soviet bloc been successful? The best answer to that question is Moscow's anguished reaction to economic controls and its world-wide effort to break them down. Mr. Stassen does not hesitate to compare the success of these activities on the economic front of the "cold war"

with the success of the free world in rebuilding its military strength to deter Communist aggression. President Eisenhower himself, in a letter to Congress on August 1, expressed satisfaction with the cooperation our allies have offered us. Since the Control Council started functioning in Paris, only a trickle of strategic materials has flowed to the Soviet bloc, and even this trickle is gradually drying up as the participating nations perfect their methods of checkmating the international economic underworld.

FORBID ALL EAST-WEST TRADE?

Another myth nourished by some Americans is that all trade with the Soviet bloc ought to be prohibited. They argue that such trade is evil and unpatriotic, and that the United States ought to "get tough" and, regardless of consequences to the Mutual Security Program, crack down on the countries engaged in it.

As Mr. Stassen observes in his report, this view "bears no relation to the hard facts." The hard facts are that some of our West European friends must trade in order to live, and that any attempt to force on them a total ban on commerce with Communist countries would blow up in our face. Furthermore, trade is a two-way street: the countries which deal with the Soviet Union and its satellites presumably gain at least as much from the exchange as does the enemy. It should be remembered, finally, that the free world is intent not merely on stopping Communist aggression but on preventing at the same time the outbreak of World War III. A total embargo on trade might have extremely grave consequences.

Discussing East-West trade in nonstrategic materials before the Senate Foreign Relations Committee on May 6, Secretary of State Dulles observed:

I believe that that kind of trade can be definitely to our advantage in awakening the satellite countries to the possibilities of closer relations with the Western countries as against what they can get through their present relations with the Soviet Union.

In a resolution adopted at its annual meeting last April, the U. S. Chamber of Commerce made the same point about the Soviet satellites. The resolution continued:

Severance of all trade relations with those countries would in some cases be more harmful to the free world than to the countries behind the Iron Curtain. The West obtains from the East commodities vital to its own defense and of value to its economic stability. The criterion of such trade must be one of net advantage. Full consideration must also be given to the alternatives and their implication.

Absolute embargo of the Soviet bloc would be cited by the Kremlin and Communist elements in other areas and thus serve as a powerful propaganda weapon.

The chamber's attitude toward trade in nonstrategic materials, under both the Truman Administration and the Eisenhower Administration, has been identical with the official policy of the United States. Americans

with a weakness for mythology, which is generally accompanied by a dangerously naive faith in simple solutions to very complicated problems, are advised to become familiar with it.

KEY TO PROSPERITY?

The reference to Communist propaganda in the chamber's resolution suggests still another myth about East-West trade, this one fairly widespread among Europeans. The illusion exists abroad that all the solutions to Western Europe's many difficulties—social, economic and political—lie in a free flow of goods between East and West. If Western Europe could trade freely with Moscow, these people imagine, unemployment would vanish, living standards would rise, the dollar shortage would cease to exist and world peace would be at hand. In too many cases, unfortunately, the United States is blamed for the present relatively low level of East-West trade. We are accused of dictating to our allies a harsh policy that may be of benefit to us but is of no use to them. Communist propaganda fully exploits this feeling. It is one of the most effective means at Moscow's disposal to sow dissension among the Atlantic Pact nations and isolate the United States.

For this illusion there is no more basis in fact than there is for the other myths we have considered. Even in prewar times Eastern Europe was not a major market for Western European products, nor was it a really large source of supply. If it is now a still smaller market and source of supply, the biggest reason is not Western trade controls but Moscow's policy of making Eastern Europe economically self-sufficient. The drive to industrialize in the satellite countries has cut down their capacity to export raw materials and agricultural products; at the same time, Communist-imposed austerity has diminished their importance as markets for Western consumer goods.

Since Stalin's death the Kremlin has talked glowingly of the benefits of expanded trade and may really be planning a change in policy to bring this about. Should such a shift occur, the myth-minded in Western Europe will finally see of what thin stuff their dreams of prosperity through expanded trade with the East were made.

Meanwhile it is instructive to note that in 1952 the West exported to the Soviet bloc nonstrategic goods valued at \$908 million and in turn imported a billion dollars worth of feed grains, timber, petroleum, etc. However much U. S. policy has restricted East-West trade, it has not precisely strangled it.

COOPERATION, NOT CHARITY

One final illusion. Those who talk militantly of cutting off aid to our allies "to keep them in line" assume that we are engaged in some sort of humanitarian giveaway program. That assumption is as dangerous as it is false. As the Stassen report says: "Our aid to other countries under the Mutual Security Program is not a program of charity." It is a program aimed at

pooling the resources of the free world to avert war and save our respective skins. "All of us have learned," said President Eisenhower on June 10, "first from the onslaught of Nazi aggression, then from Communist aggression, that all free nations must stand together, or they shall fall separately." The President was too

Father Talbot, S.J. 1889-1953

John LaFarge, S.J.

THE SAD REPORT of the death on December 3 of Rev. Francis X. Talbot, S.J., AMERICA's former editor-in-chief (1936-1944), came during the strike blackout of the New York City press. My first thought was anxiety lest most of his many friends in the silenced area would not learn of the sudden close of his life until some time after it had occurred.

Many who knew him would be eager to talk about him. There was always much to say about "F. X. T.," whether you took him as a fine scholar, a natural leader of men, or as a truly saintly, apostolic priest.

If you try to describe a great and colorful personality to those for whom he is but a name, there is little you can do save select some master epithet that in crude fashion may help to sum him up. In this instance the word does seem to come to hand: it is magnanimity. I do not mean the stuffy magnanimity of the ancient Greeks and Romans; the proud self-sufficiency of Aristotle's type of virtue. I have something more Thomistic in mind: a humble, truly Christian greatness of soul. Such a soul naturally warms to the thought of great undertakings for God and man, and to the very idea that an enterprise is difficult. It is the instinctive affinity for all people, especially young people, who are ready to venture much and aim high. A magnanimous person communicates his spirit to those around him. He may accomplish much or little. In either case, he has a master attitude toward life and men.

In point of fact, Father Talbot did leave behind him a remarkable record of accomplishment: too much to squeeze into a few lines. One secret of this accomplishment lay in a happy juncture of time and the man. Francis Talbot joined the staff of AMERICA's third editor-in-chief, Rev. Richard H. Tierney, S.J., in 1923, as literary editor. Though still young in years (he was born January 25, 1889), he was fairly old as a religious, having entered the Jesuit novitiate of St. Andrew-on-Hudson in 1906—with the figure of a quite distinguished looking, piping-voiced small boy.

His eleven years of literary editorship occurred in a period when a recurring question clamored for an answer. Should Catholic culture, particularly Catholic American literary effort, continue to jog along as a

optimistic. Not all of us have learned that lesson. If we had, no one today would be talking divisively about "dictating" to our allies.

No one should take an all-out position on this question of trading with our enemies without having first given thoughtful consideration to the Stassen report.

more or less hole-in-a-corner enterprise, living on the reputation of a few stalwart pioneers like Agnes Repplier or James J. Walsh? Or should it strike out boldly into the turbulent deep, mingle with significant currents abroad, and turn to its own advantage the creative wave of the 'twenties and early 'thirties?

No cautious calculation could cope with the challenge of this question. But a magnanimous spirit could and would. This was Francis Talbot's opportunity. Though he swung a reverent censer before the inner shrine of Catholic literature, everything in him revolted from a "ghetto" policy. He would fear no criticism, shrink from no ventures in order to escape from it. Most of all, he would raise up a new and bold generation. The scope of his plan would cover the whole field: creative prose, poetry, literary criticism, drama and journalism, as well as an editor's and publisher's encouragement of pamphlets and encyclopedia contributions. He edited *Thought* (1936-40).

He himself edited several volumes, such as *The Eternal Babe* (1927), *The America Book of Verse* (1928) and *Fiction by Its Makers* (1929). He wrote a biography of Father Tierney.

Typical of his many-sided approach were the varied personages he welcomed to his 1934 conference: Dr. James J. Walsh, George N. Shuster, Euphemia Wyatt, Helen Walker Homan, Michael Williams, Richard Dana Skinner, Shane Leslie, Hubert Howard, William T. Walsh, Theodore Maynard, Julie Kernan, Msgr. Joseph H. McMahon, Msgr. Arthur J. Scanlan, Rev. James M. Gillis, C.S.P., along with younger men like Thomas Kernan and Sterns Cunningham (now Brother Basil, choir Oblate, O.S.B.). John Brunini was also a close associate.

Under Father Talbot's cultural green thumb there sprouted a garden-full of vigorous growths: the Catholic Book Club, 1928; the Spiritual Book Associates, 1932; the Pro Parvulis (for children) Book Club, 1934; the Catholic Poetry Society of America, 1930. He was also active in the foundation of the Catholic Theatre Conference and the Catholic Library Association.

For more than twenty years Father Talbot was chaplain of the Motion Picture Department of the International Federation of Catholic Alumnae (the reviewing body of the Legion of Decency). He was also a trustee of the U. S. Catholic Historical Society of New York City, largely as a result of his devoted friendship with the dean, in that day, of New York Catholic historical scholars, the late Thomas M. Meehan, K.S.G.

This is but a list of names and titles. To those who knew Father Talbot, however, they recall his urbanely insistent personality, his intense urging of young folk to try and try again, his plain advice, graciously given,

and his willingness to tackle drudgery and attend to troublesome details. Moreover, he felt he had enough of the blood of ancient Irish monarchs in his veins to empower him to do the job.

As editor-in-chief of *AMERICA*, succeeding Rev. Wilfrid Parsons in 1936, Father Talbot stepped into a wider sphere of responsibility. It was all the easier for him to take part in a variety of public affairs for the good of the Church and of the country, since he enjoyed the cooperation of a well organized staff. The most experienced and the most abundant contributor of the staff was the practised journalist, Rev. Paul L. Blakely, who had joined the magazine originally at the invitation of Father Tierney. Under Father Talbot, Father Blakely continued to do the bulk of the editorial writing.

The new editor left the impress of his personality even upon the exterior of the magazine, giving it a highly stylized, sharply incisive format, including an elaborate system of double- or even triple-line article headings. (Staff members had to do quite a bit of head-scratching at times to meet his exacting title-line requirements.) He tried to communicate to the contents of the Review itself and its discussion of current issues the dramatic, crusading spirit which its exterior form then symbolized. This tactic worked effectively where the topic lent itself to black-and-white treatment, but did not succeed equally well where more careful analysis was required.

The agonizing condition of Catholic Spain under the onslaughts of the anarchist and Communist forces and the gallantry of the Nationalist defense appealed strongly to Father Talbot's chivalrous temperament as well as to his vivid Catholic faith. The pages of *AMERICA* therefore became a focus of information and discussion on the Spanish question.

But his practical mind wanted to do more than talk. With the example of Father Tierney before him (he had collected large sums for Austrian relief after the first World War), Father Talbot organized the *AMERICA* Spanish Relief Fund, which sent extensive contributions to the war sufferers and won the gratitude of the Spanish people.

Busy as he was with the perpetual goings and comings of numberless human contacts, Father Talbot nevertheless found time to launch an undertaking that lay especially close to his heart: to tell in his own way, for the modern world, the story of those sublime heroes of the Faith whose lives had inspired him from childhood, the Jesuit martyrs of Canada and New York. *Saint among Savages*, the story of St. Isaac Jogues, appeared in 1935, followed by its companion volume, *Saint among the Hurons*, the story of St. John de Brébeuf (Harper's, 1949).

I was witness to the painstaking study which went into the preparation of these books. Father Talbot was not satisfied with delving into archives, such as the *Jesuit Relations* and other documentary sources. He trudged and traveled over the very territory covered by the early missionaries in their holy pursuit of souls.

He was not content until he had voyaged by boat over the entire route covered by Jogues himself.

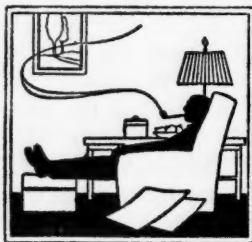
Since his experience took him into many nooks and corners of Quebec and Ontario, he became deeply interested in the quite anomalous situation of the famous Dionne quintuplets. They had been entrusted completely to the charge of Dr. Dafoe, the country physician who won world headlines by bringing the infants successfully into the world. Father Talbot was convinced that Dr. Dafoe was exploiting them for his own benefit and he would never rest satisfied as long as that state of things continued. Personally visiting the home of the Dionnes and striking up a warm friendship with their father, he managed to induce the authorities to act and was happy in seeing the girls restored to their parents (Am. 8/16/41).

After serving as President of Loyola College, Baltimore (1947-50), Fr. Talbot engaged in retreat-work and the parish ministry. He continued his work on the martyrs. He also had to keep up his large correspondence. He died in the rectory of Holy Trinity Parish near Georgetown University on the Feast of his patron, St. Francis Xavier. Though far more ill than he realized, he was only with difficulty dissuaded from trying to fulfill an apostolic appointment and persuaded to go to the hospital. But it was too late even for that.

When his soul passed from amongst us, it must surely have received a royal welcome from the restless, ever questing spirit of Xavier, enamored of all that was great and chivalrous and so akin to that of our former editor. May he rest in peace!

Fr. Talbot is survived by three sisters: Mrs. Nellie Myers and Miss Elizabeth Talbot, 3145 Sanshawe St., Philadelphia 49, and Mrs. Anna Towers, 319 Bishop Ave., Westbrook Park, Penna. He was buried Dec. 7 on the grounds of Georgetown University.

FEATURE "X"



The wife of a public school administrator in a slum area examines the responsibility of teachers towards the child whose understanding of morality is "that right is what you get away with, and wrong is when you get caught."

THE INDIVIDUAL IS HYPOTHETICAL and non-existent, a position on a statistical curve, but *an* individual lives and breathes, and makes his way for better or worse among his fellows. Often it is easy to see how a law, man-made or God-given, applies to *the* individual, but difficult when it comes to *an* individual,

full of earth-born error and frailty. It is then that we say, "Yes, that's all very well, but what about—" and then claim for our individual an exception, an excuse, a set of mitigating circumstances.

I have in mind one Amos Paul Appleby, and I would like to consider his relation to the moral order. The last time I saw him he was sitting on the hard bench outside the principal's office, waiting to be dealt with by constituted authority. He had sat there often before. There was the time he knocked down a small boy and took away his potato-chip and dill-pickle lunch; the time he hit a substitute teacher with a book; the time he stayed away from school for three days and was picked up by the police. This time he had plunged a scissors deep into the shoulder of a boy in his gym class.

In an effort to "explain" Amos Paul a sociologist may rush in with a case study of the "world he never made": the fatherless home, the drunken mother, the cruel bite of poverty, the slum squalor which breeds disorders of mind and body. The relativists from neighboring social sciences may find in Amos' morality simply another expression of his particular culture-pattern or mores. They will say that he is really not anti-social, just anti-our-society.

An educationist will throw in more data: the limited mentality, inability to read, failure to be accepted by his peers, endless school failures.

What does Catholic philosophy have to say about Amos Paul? There he sits, a creature of His God, an immortal soul of as much importance possibly in the eternal scheme as Saint Thomas. What about his responsibility for his acts, his accountability for his failures?

Catholic philosophy is based on the moral law, "those rules of action, mandatory in form, which reason itself reveals as having their origin in the archetypal ideas existing in the Divine Essence, and which have been established and promulgated by the Author of nature." We believe the moral law to be all-encompassing, binding in conscience and knowable, in its fundamentals, by any person who has reached the age of reason.

What does this mean to Amos? He is eleven years old, and a great many people have told him that you shouldn't knock down little children, throw books at teachers, or plunge sharp instruments into other kids' backs.

How does the moral law operate? Just telling him is not enough, apparently. The crucial link between the law and the individual is conscience. We often think of it as a kind of stop-or-go light, operating surely and mechanically and identically for all men. But Rev. Martin d'Arcy, S.J., reminds us that conscience, in the correct use of the word, is "an enlightened judgment which must be schooled by knowledge and love of what is the highest." Conscience, then, is a kind of potential which may be sharpened, dulled, or deadened. A bad environment has great force to twist and malfarm one's conscience.

I wonder about Amos' conscience. Amos was a member of a gang which broke into the school one night and stole from the cafeteria refrigerator fifteen pounds of butter and a great deal of Government surplus meat and poultry. He staggered home under his share of the loot, a thirty-pound turkey. A disgruntled minor member of the gang told somebody who told somebody who led the police to the Appleby kitchen where they found Amos' mother cleaning up after a large and apparently festive meal. "Yes," she told the officers, "my boy brung home a turkey and we et it. It was very good." No question, apparently, was raised by this molder of Amos' character and conscience about the origin of the bird.

We say that the general principles of the moral law are clear to any normal person who has reached the age of reason. Is Amos normal? What about this child whose morality from earliest childhood seems to have been that right is what you get away with and wrong is when you get caught?

In holding that the laws of morality are absolute we must be quick to add that individuals are not to be held equally responsible for knowing, understanding and abiding by them. In the case of Amos, whose conscience was not properly schooled in his home environment, whose perceptions are clouded and infirm, whose intelligence is limited, a great burden of responsibility falls on those who must teach him.

If we truly believe in the dignity and importance of each individual we must make education mean what its textbooks say. And that means Catholic education, too. Do we truly believe, as Father d'Arcy says, that "each individual carries the world on his shoulders as if he alone were representative of the mind of God with regard to the Universe . . . each person should be free and sacrosanct, faced with his own lonely, individual destiny, and true education consists in preparing him for this drama"? If we believe that, we have to include Amos, and all the other morally malformed children.

My husband is the man who administers a school in what most people would call a slum area. His is a public school. In the same neighborhood are Catholic schools struggling with problems similar to his. He wishes sometimes that they would not so readily abandon the struggle. I am not going to rig my story to suit my purpose by telling you that Amos Paul came from a Catholic school. He didn't. But many other boys like him have. It is well known in the community that only the "good" kids last long in the Catholic schools. All others are tossed into the lap of public education.

Granted always the necessity for considering the greater good of the conforming majority, I wish here to plead for the Amos Pauls who do appear on the doorstep of Catholic education, and ask that all possible efforts be exhausted before Catholic educators turn their backs on those whose needs are so great and whose moral and intellectual means are so poor.

KATHARINE MANN BYRNE

St. John de Brébeuf's Christmas carol

Francis X. Curley, S.J.

Although Christmas caroling begins with *Adeste Fideles* and ends with *Silent Night*, the efforts of such groups as the Trapp Family Choir and the Robert Shaw Chorale have in recent years unearthed and presented to the American public a vast amount of little known Christmas music. Among the rediscovered hymns there is one which has been greatly gaining in popularity, not only because of its lovely melodic line, but also because of its deep historical interest. This is the *Jesous Ahatonnia*, the carol written for the Huron Indians by the heroic Jesuit saint, John de Brébeuf.

What is more curious than having a North American song written by a North American saint, is the fact that no one who sings it in English is singing anything remotely like what Brébeuf wrote. The current and romantic English lyrics, with their precious picture of the Infant lying in a birch-bark lodge and wrapped in rabbit skins, all the while surrounded by hunter braves offering Him beaver pelts, is far removed from the simple doctrinal words that the saint composed to teach his Indians the Great Mystery. A brief look at the remarkable history of the manuscript will explain why this amiable distortion is on the music counters today. It is not our purpose to denounce the current version, but rather to point out that it should not be published as "St. John de Brébeuf's carol" since nothing is left of the original save the melody, and that Brébeuf borrowed.

Father Bernier, S.J., an authority on the history of the early missions, states that *Jesous Ahatonnia* was written in Quebec. This was very likely during the year 1641, when Brébeuf was taking an enforced rest there suffering from a fractured shoulder. We know that the carol was sung at Christmas Mass in the mission of Ste. Marie in 1641, and at the mission of St. Ignace in 1648; indeed it is still sung by the Hurons of Lorette who have kept it their own for three centuries. Brébeuf based the music on a sixteenth-century Breton carol, *Une Jeune Pucelle*, a simple minor-key melody with Gregorian tonality. He used this as a vehicle to teach his Indians the truths of the Incarnation and Redemption.

Now for the strange history of the carol. In 1750, about a century after Brébeuf's martyrdom, Rev. Girault de Villeneuve, S.J., a missionary to the Hurons, captured the oral tradition by painstakingly setting down the strange Indian words to preserve them. This hundred-year-old Brébeuf "original" was later translated into French by a member of the tribe, a lawyer named Paul Picard, who was one of the last Hurons to speak his native tongue. It became widely known in 1913 when Ernest Myrand published his authoritative *Noëls anciens de la Nouvelle-France*, which included

LITERATURE AND ARTS

both Villeneuve's Huron text and Picard's French translation. It may be of interest to see the first verse in Huron (after Myrand) with its sesquipedalian words reminiscent of New England lake, stream and camp sites:

Estennialon de tsonoue Iesous ahatonnia
Onnaouateoua d'oki n'onouandaskouaentak
Ennonchien skouatrihotat n'onouandilonrachatha
Iesous ahatonnia, Iesous ahatonnia, Iesous
ahatonnia.

With the appearance of Myrand's book, confusion began to divide and multiply like an amoeba. Many eager souls went at the hymn with pen and paper, and several French translations followed, all more or less at variance with what Brébeuf had written. None of the "translators" wished to abandon the *Pucelle* melody, which Myrand rightly described as "primitive, with a sweet and serene sadness to it," but any French translation had to elaborate somewhat on the Huron to fill out the beats in the song. The chief reason for this was the extraordinary syllabication of the Huron language.

Finally in 1942, on the occasion of the tercentenary of Montreal, the Canadian *Messenger of the Sacred Heart* published a reliable French version which went back to Picard; it had the added merit of matching the music. In Canada now the carol is sung in words that reflect closely what Saint John wrote.

AMERICAN VERSION

The same difficulty, that of filling out the long Huron lines without too much embroidery, faced those who wished to translate *Ahatonnia* into English. This difficulty was obviated by the simple expedient of ignoring Picard completely and fitting a sort of fairy-story Indian phantasy to the *Pucelle* melody. The Harris Company, in 1927, published *Two Christmas Carols*, and one of them was *Jesous Ahatonnia*, Indian words by Fr. Jean de Brébeuf, translated by J. E. Middleton; this was followed in 1940 by Schirmer's copyrighted new musical arrangement by Constance McGlinchey with an English version by Justine Devlin. It is remarkable that this version differs from Middleton's by only three or four words.

Mr. Curley, S.J., wishes to thank Fr. Emile Giguère, S.J., for valuable assistance in preparing the article.

Again, during 1940, the *Pilgrim*, publication of the Auriesville Shrine of the North American Martyrs, published the original *Pucelle* melody, but unhappily with the Middleton-Devlin romanticized version. Carl Fischer, Inc., entered the lists in 1946 with a four-part chorus for men's voices, arranged by Joseph Daltry. They had the thoughtfulness to state that the Middleton lyrics were "a free translation," which is a kindly expression indeed. There have been two other adaptations by the choirmasters of Woodstock and Weston Colleges.

It is worth noting that all these English versions claim more or less firmly to be offering the listener St. John de Brébeuf's carol, although all employ the Middleton-Devlin words.

In the interest of truth, therefore, the writer (who had long felt that Brébeuf could not have written what was so close to a pre-vision of *Hiawatha*) has undertaken to go back to Paul Picard, the Huron lawyer. Picard set down in French the equivalent of Brébeuf's guttural and polysyllabic original. We discover from this that there was no romanticism in the Huron carol. Brébeuf, with a sound pedagogic intent, took a pleasant tune and used it to teach his Indians the doctrinal content of Christmas. There are only two concessions to Indian imagery: the Holy Child is called the Great Spirit, and the Wise Men are called Chiefs; but there's not a sliver of birch-bark or a patch of rabbit-skin to be found. Nor—and the shade of Longfellow must surely weep—does Brébeuf anywhere call God the Gitchi Manitou.

Here, then, in an English translation which fits the *Pucelle* melody but for the first time retains the content of Picard's translation, is what St. John wrote:

JESUS IS BORN

Let Christian hearts rejoice today; our Savior,
Christ, is born,
Today the reign of Satan ends, his Kingdom's
overthrown.
So when his tempting voice you hear
Then quickly to the Crib draw near
Our Savior, Christ, is there,
Jesus is there,
Hasten then to Bethlehem.

The Angels fill the star-lit sky; for you alone they
sing.
Accept with all your heart their song; Oh, hear
their message ring.
The Maiden Mary, sweet and mild,
Brought forth the Spirit Great, her Child
Our Savior, Christ, is born,
Jesus is born.
Hasten then to Bethlehem.

Three Chiefs together made a pact when glory
filled the night
To follow where that glory led and find the Source
of light,
For God to them revealed His plan,
They hastened towards the God-made-Man,
And Jesus welcomed them.
Jesus the Chief
Welcomed Chiefs to Bethlehem.

The time has come for each of us to kneel before
his Lord,
He came in answer to our prayer, now let Him be
adored.

And as we kneel this holy night
For holiness and Him we'll fight;
That promise now we make,
Make to our Chief,
Jesus Christ of Bethlehem.

It seems to me that this reconstruction of St. John de Brébeuf's carol, the first hymn to the Child of Bethlehem composed on the North American continent, can well be called the rediscovery of a rediscovery.

A Carol of Loving

Jesus, small sweeting,
Jesu, divine,
Liebchen, geliebtes,
Asleep with the kine.

Hear, in the foulness,
The rose words of love,
Boyeen, alanna,
Come from above.

Mio bambino!
On everyone's tongue,
Welcomen! welcomen!
This night is sung.

We bring as the Magi
A threefold delight
To wrap you and lull you
Through the harsh night.

Golden as glances
Brimming with grace,
Scented as kisses
Upon your soft face,

All that preserves us
Through weal and woe,
We offer most timidly,
Then gently go.

Querido niño,
Petit et chéri,
Royally you smile
On our minstrelry.

Taking so simply
The love each one brings,
Though you are fountainhead
From which it springs.

Jesu, our darling,
Hold us, ashore,
For without you, macushla,
Love is no more!

MARGARET DEVEREAUX CONWAY

Last of a great series

TRIUMPH AND TRAGEDY

By Winston S. Churchill. Houghton Mifflin. 800p. \$6

On October 23, 1944, the Prime Minister informed the Secretary of State for War that a serious appeal had been made to him by General Alexander for more beer for the troops in Italy. The Americans were said to have four bottles a week while the British rarely got one. The Prime Minister instructed the Secretary to work out a time schedule for more beer.

This revealing incident occurred at about the time of the British intervention in Greece. In November the German occupation forces evacuated Salonika. Apart from a few isolated island garrisons, Greece was free. But the Communists soon plunged the country into civil war and tried to conquer Athens in order to present themselves to the world as the government demanded by the Greek people. British forces in the area were inadequate and it was some time before order was restored.

The Greek crisis, of course, was only one small segment of World War II. Towards the end of 1944, Allied armies on the Western Front were preparing for the advance to the Rhine. On the Eastern Front, the Soviet armies, having occupied Belgrade, had resumed their thrust up the valley of the Danube. Preparations were going forward for a Big Three Conference at Yalta.

Beer indeed! Yet this is a good measure of the humanity of Sir Winston Churchill, his profound understanding of the front-line soldier, his great fighting heart that was big enough and strong enough to encompass, and triumph over, crises of whatever nature, small and large, to the end that all of us might have a chance to go forward "unflinching, unswerving, indomitable, till the whole task is done and the whole world is safe and clean."

It will be difficult for anyone to read this sixth and concluding volume of Churchill's war memoirs without tears. Beginning with the Normandy landings and concluding with the Potsdam Conference about a year later, it vividly describes tremendous events.

In that brief period of fourteen months, Nazi Germany was crushed, Soviet Russia established herself in the heart of Western Europe, Japan was defeated, and the first atomic bombs had accomplished their awesome destruction.

To what end? The Allies won the

war but have thus far failed to achieve a general peace. One reason for failure was our assumption that the Soviets would be trustworthy friends in the post-war era. The Communist tactic in Poland shattered this costly illusion.

Even in the moment of military victory Churchill was filled with foreboding about the future.

He had fought the good fight, but the British people did not permit him to finish the work against Japan or to conclude his part in the Potsdam Conference. Great in political defeat on the home front, as in darker times when Britain stood alone against Nazi aggression, Churchill thanked the nation for the support it had given him during his task and for the many expressions of kindness which it had shown towards its servant.

JOHN J. O'CONNOR

An objective study?

THE RUSSIAN CHURCH AND THE SOVIET STATE, 1917-1950

By John Shelton Curtiss. Little, Brown. 325p. \$6

There are few topics more frequently discussed or more difficult to deal with authoritatively than the status of religion in the Soviet Union. Prof. Curtiss, in this second book on the Russian Orthodox Church and the state, this time the Soviet State, has given us a wealth of documentation, purporting to show us in effect that the Orthodox Church, despite varying degrees of hostility reaching possibly to persecution, has managed to come to some working agreement with the state and, especially since the war, has achieved a position of prestige in the Christian world. He admits that there are conflicting opinions on the amount of hostility the Church had to undergo, as well as on the amount of freedom it ultimately attained.

He is, however, inclined to accept his documentation and conclusions from within the Soviet Union rather than from those who fled in protest against what they considered the irreconcilable enmity of the Soviet State to religion. For example, on one disputed question he writes:

While it is impossible to disprove the assertions of hostile writers that the Soviet rulers backed the split in the church in order to weaken it and make it easier prey, a more likely explanation seems to be that they struck at the older church group and gave limited support to the new in order to secure a church organization with which they could deal on a peaceful basis (p. 152).

BOOKS

Somehow the author has failed to report very much excessive brutality and persecution against the Orthodox. He keeps finding a surprising number of churches kept open, comparatively few bishops and priests executed or imprisoned for long terms, much less discriminatory action or taxation against churches and churchmen than various sources report.

Even in the periods when the struggle against the Russian Church was the most intense . . . Soviet policy sought to reach a *modus vivendi* with groups of accommodating churchmen rather than to destroy the church root and branch. Once reached, the compromise has endured. The clergy, except during brief periods of special strain, have not been interfered with, and divine worship has been carried on regularly (pp. 324-5).

This truce he accepts as beneficial and says: "Hence the prophecies that agreement with the Soviet authorities would corrupt and sap it were not borne out" (p. 189).

Dr. Curtiss shows little sympathy for the bishops in exile who stood up firmly against every overture of the Soviet-controlled hierarchy and finally established a stable church for Russians abroad that has endured to this day, never wavering in its hostility to the Soviets and gradually winning the allegiance or at least the sympathy of the vast majority of the Orthodox in freedom.

In contrast is his readiness to accept the Soviet Patriarch Alexei as a serious religious leader, despite his enthusiastic declarations and his prayers for Stalin "that the Lord give him long life in health and prosperity, to stand at the helm of rule of our native land . . . to the joy and happiness of its peoples" (p. 311). Nor does the author seem perturbed by Alexei's active part in the false peace offensive or his parrot-like repetition of the stock accusations regarding American aggression and brutality in the Korean conflict.

The biggest jolt to my confidence in the author's objectivity was the casual way he has reported the bloody suppression of the Uniate Church after 1945 in the annexed territories. To him this is a triumph of the Soviet Church, made possible, of course, by "the approval of Soviet civil authorities." This brutal story he sums up in

the statement: "In 1946 some five million Uniates renounced the papacy and asked to be received under the jurisdiction of the Patriarch of Moscow, a request that was speedily granted" (p. 307).

Judging from these samples of Prof. Curtiss' interpretation of the extensive, though, I fear, one-sided, documentation of the book, I cannot but doubt the over-all value of this work as an objective picture of the status of genuine religion *vis à vis* the Soviet totalitarian might.

MAURICE F. MEYERS, S.J.

Frank indictment

THE VANISHING IRISH

Edited by John A. O'Brien. McGraw-Hill. 358p. \$4

This symposium of wits, men of letters, scholars and social visionaries offers a vigorous discussion on a highly serious theme: the headlong rush of the Irish toward racial suicide. Fr. O'Brien has appropriately assembled a masterful gallery of viewpoints to bear on the fewness and lateness of Irish marriages, both in Eire and overseas.

The contributors devastatingly expose the over-mothered, cold-blooded, pennypinching Irish bachelor in a way that leaves few shreds for the lover of folklore. There is Sean O'Faolain's sardonic essay "Love Among the Irish" from *Life*, and Maura Laverty's corrosive "Woman-shy Irishmen," ranged rowdily alongside urbane Arland Ussher and the magnificently constructive Fr. John Hayes. This book is a monument of critical dissatisfaction with smug, insulated life within the Irish Republic, and it exposes dirty linen for Irishmen everywhere.

However, this probe into Ireland's contemporary situation is not marred with rancor. To paraphrase the quote from Stephen Gwynn, these critics "love Ireland and yet see it clear."

The most comprehensive Christian solution to the problem of Eire's decline is offered by Fr. Hayes. Firmly in line with the papal encyclicals and recent Irish history, he has organized the rural movement, *Muintir na Tire*, in an effort to produce a more harmonious social order and to stem the "flight from the land." The bogleen holds no glamor for him; it typifies the drabness of life in much of rural Ireland.

Favoring the creation of healthy communities on the parish level, his proposal is to build upward. On the foundation of mutually cooperative classes and vocations (including women and youth), he seeks to foster marriages among the young and to

triple the productivity of arable land on a local basis. He does not scorn to use the parish hall for his first goal, and to seek government assistance for the latter. His essay should be read rather than baldly summarized.

Arland Ussher offers the sympathetic viewpoint of the old Ascendancy, but comes to many similar conclusions. He sees the social problem as one of century-long decline. Listed in his catalog of national faults are: a pathological mania for the type of security we can never enjoy in this world; monotonous diet and excessive drinking; small land holdings that are not economic and suffer from lack of crop diversification; lack of rural electrification; the insistence of Irish elders on living to fantastic old ages, and thereby frustrating the desires of their sons to settle down and marry.

Mr. Ussher also feels that officious censorship and a slender reading public have combined to drive the creative artist out of Ireland, and that there is no Catholic intellectual life among the Irish laity. This last point is refuted by the other essays, however.

While priests help lead the attack on the dwindling birthrate, the clergy do not escape the lash of hard Catholic criticism. John Sheridan censures

many for their spate of warnings against sin and incontinency, and calls for a positive endorsement of the virtues of the married state. "Every marriage is a gamble in God's name." Bryan MacMahon disagrees with clerical aversion to "company-keeping."

The first step toward regeneration of the race has been taken by such efforts as this sincere indictment.

P. F. GAVAGHAN

WITH THE BIBLE THROUGH THE CHURCH YEAR

By Richard Beron, O.S.B. Pantheon. 243p. \$4.95

This is an attractive presentation of the Bible in conjunction with the liturgy of the Church. The author has successfully achieved his purpose of bringing the Bible into the home so that families and young people in general may use it with each liturgical season and in this way draw strength and inspiration from both Scripture and Christian tradition.

The year is divided into ten periods, beginning with autumn and closing with the time after Corpus Christi. The Old Testament, assigned to autumn and most of Advent, is condensed to eighty-seven pages, but the author's skill has contrived to give

The Ideal Gift for Every Pastor

Aunt Minnie

The Pastor's Housekeeper

By Auleen B. Eberhardt

WHEN young Father Peter was given his first parish assignment at Harpers Lodge, his mother suggested the inimitable Aunt Minnie as his housekeeper. She was the best cook in the area, but was accustomed to "ruling every roost in the relationship" and it was for this reason that Father Peter was greatly in awe of her.

The author brings out a wealth of little human incidents and welds them into dramatic and humorous episodes showing how well she fulfilled her duties as housekeeper and became the ecclesiastical Rock of Gibraltar in her community.

Aunt Minnie, The Pastor's Housekeeper is highly recommended as the ideal gift for the clergy. **\$2.00**

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a good idea of the whole even within these narrow limits and the interested reader will readily seek the full account in the Bible itself. The Gospels fit easily into Advent and the seasons up to Pentecost, and the final section, headed Corpus Christi, takes in the rest of the New Testament.

A few minor defects must be noted. In the dovetailing of texts from Daniel (p. 86) the translation "seven times seven" is at variance with the prophet's "seventy weeks" (of years). "King Darius of Persia" is a bold interpretation of "Darius the Mede" in the same prophet, and Cyrus is represented as succeeding him on the throne of Babylon.

The elegant type is matched by many beautiful, simply drawn pictures in pleasing colors, and Psalms are interspersed to give poetic accompaniment to the prose. Many hands labored in the production of this volume. The translation from the German is by Isabel and Florence McHugh, the liturgical prefaces by Mary Perkins and the illustrations by the Benedictine Brothers.

Though the stories are retold in brief summaries, a surprisingly large amount of the biblical text is reproduced so that the real flavor of scriptural language is preserved. By living with this book from season to season the reader will easily absorb much of the ideals and beauty of both Bible and liturgy. WILLIAM A. DOWD, S.J.

A STILLNESS AT APPOMATTOX

By Bruce Catton. Doubleday. 429p. \$5

This is a very interestingly told story of the last months of the Civil War and the silent morning of Palm Sunday in 1865 when the guns were silenced and the men realized that the war was over. Mr. Catton neatly and expertly carries the reader from the crossing of the Rapidan by the Army of the Potomac, through the battles of the Wilderness, Spottsylvania Court House and Petersburg up to Appomattox itself.

There is no hero in this story. The Army of the Potomac under U. S. Grant is the main character with its hopes, frustrations and appalling stupidities. It is only after the reflective reader meditates on the good fortune of Grant's army in having such a leader, that he concludes that God had destined this nation to be unified then in preparation for its place and influence in the years to come.

The consistent aim of Grant was to break the Army of Virginia under Lee, and to that purpose he held his men and his generals. That he was hampered by unintelligent commanders is

only too plain, but his dogged determination to drive the army to inevitable success is also as plain, and only in the light of final victory are his own abilities and determination seen and appreciated. This is more remarkable when, as Mr. Catton narrates, Grant himself inspired his followers very little as compared with his opponent, Robert E. Lee.

The descriptions of the battles themselves and the manner in which they were fought might, in these days of atomic energy and jets, seem primitive and stupid, but that was warfare in 1865. To have solid ranks of men march into the massed fire of muskets and artillery now seems murderous, and the casualty lists proved it so. Success and final victory were what Grant, Lincoln and Meade desired and they took every means to achieve them.

It is difficult in narration to manipulate armies of men before a reader, but Mr. Catton has succeeded in doing so very well. The uncertainties and the suspense of battle are well arranged. The night marches, ever southward, the desertions and remarks of the men themselves are all pictured with vivid realism.

The narrative ends on a note of peace and unity and Americans mingle with Americans after the strife, and the curtain descends on the Union generals riding to meet Robert E. Lee while a Yankee band in "a field near the town strikes up 'Auld Lang Syne.'" JOHN A. O'CALLAGHAN

THE WORD

"And he went all over the country round Jordan, announcing a baptism whereby men repented, to have their sins forgiven" (Luke 3:3; Gospel for fourth Sunday of Advent).

All too quickly comes the fourth and last Sunday of Advent. For the third time in the season of preparation Holy Mother Church insistently places before us in the Gospel the gaunt but compelling figure of John the Baptist. On the second Sunday of Advent we read of John's urgent message to Christ. On the third Sunday we heard the Jews' urgent message to John. Today, climactically, we listen to John's urgent message to us. In a voice of thunder the selfless Precursor bids us prepare, make ready for the newest coming of the Son of God.

How are we to make ready, how shall we prepare? We must repent,

says John, in order that we may have our sins forgiven. Our preparation for the Christ-Mass is to break with evil.

Despite appearances such a prospect is not altogether welcome. It is monstrous to suppose that Christian men and women are generally debased, that they love evil for its own ugly

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sake, that they somehow hate the Infant Saviour in His poor manger. The actuality of the Christian moral problem is far more subtle than that. We who bear Christ's name do truly want Christ; but, at the same time, we commonly want something else, too, and not infrequently that something else is flatly opposed to all that Christ means.

It might be true to say that the average Christian knows clearly what he should do to have Christ in his heart, but frequently lacks the courage to do it. He would very much like to welcome the tiny Christ, borne so tenderly in His dear Mother's arms, at the decorated and illuminated front door of his soul.

He is very unwilling, however, to heave his sin out the back door, through a very genuine confession with *real* contrition and a *strictly* on-the-level resolution. And yet he knows that his sin is utterly incompatible with the blessed company whom he would honestly wish to make at home with him.

For the Christian, therefore, the problem of Christmas is as unvarying and challenging as the poetry of Christmas is unvarying and appealing. There are only three possible solutions to the problem.

The first and obviously the best alternative is to celebrate a *holy* Christmas; that is, to have Christ on Christmas day. That would mean, of

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course, that the sin must go. This in turn means that a man will summon up, for his Christmas Eve confession, a resolution which will be uncompromising, unequivocal, final and actually implemented; a determination, briefly, which would stand a pronounced chance of being genuinely effective. Such a one is following exactly the strong counsel of John the Baptist.

The second alternative is sad, but it is forthright. It would be to celebrate—although that may not be the accurate word—at least a *truthful* Christmas; that is, to keep our sin on Christmas with no pretense of holiness and no self-deception. In this event a man can still go to Midnight Mass (it is really quite pretty) and have his egg nog and holly and Christmas carols, as usual. He can have all the Christmas there is, barring only the first syllable of that familiar word.

The third possibility would be to attempt a *crooked* Christmas: to engineer some sort of deal with my conscience that will allow me, for one more Christmas, to have both Christ and my sin.

And this is the worst Christmas of all. We ought surely to pay a modicum of tribute to the innkeeper of Bethlehem for a certain honesty. True, he would not take Mary and her Baby in; but at least he did not offer to put them in the same room with off-color guests.

Let us, with Christ's grace, be brave enough to cast out sin, big or little, and welcome the Infant Saviour. And let us pray hard that many a soul living in sin will repent.

VINCENT P. MCCORRY, S.J.

THEATRE

SABRINA FAIR. Our American democracy, imperfect though it is, has never been favorable to the growth of an acknowledged aristocracy or any other form of master class. The closest approach to an established ruling minority was the plantation system of the old South, probably the cultural peak of American civilization, which was so repugnant to Kansas jayhawkers and New England intellectuals that it was destroyed at the earliest opportunity. There was a period in the first quarter of the present century when, with sixty families reputed to control the nation's wealth, we seemed to be headed toward becoming a plutocracy; but the trend came to an abrupt halt on a black day in 1929 when the stock market crashed like

thunder in the canyons of lower New York.

Class stratification has appeared in America, however, as it is bound to in any mature society. When Linus Larrabee says: "You can do business with anybody but you can only go yachting with gentlemen," he is speaking for an authentic aristocracy, even if its position is fluid rather than crystallized. When Linus later learns that both his sons are in love with his chauffeur's daughter and looking forward to marriage, his reaction is not discernibly different from an English lord's in a similar situation.

Presented at the National by The Playwrights' Company, Samuel Taylor's comedy is the most urbane and intelligent play that has come along this season, probably for the last two or three. Mr. Taylor seems to be an ambidextrous playwright who can write social drama with one hand while sketching the pattern of a Cinderella story with the other, welding them together so skilfully that *Sabrina Fair* can hardly fail to please both romantic and thoughtful theatre-goers.

The leading characters are young lovers separated by barriers of social position and pride—the boy's family reluctant to accept a plebian daughter-in-law, the girl's father fearing that she will be mistaken for a rather crude gold-digger. Common sense eventually prevails and marriage is arranged on honorable terms, without condescension on one side or loss of dignity on the other; but only after a flood of exhilarating dialog that at times seems an echo from Shaw's *Pygmalion* or *Misalliance*. Mr. Taylor's characters are literate and articulate, schooled in polished English and not ashamed to use it, delighting the ear with mellifluous stage speech instead of broken sentences.

Margaret Sullivan and Joseph Cotten are starred in the leading roles, supported by Cathleen Nesbit, John Cromwell, Luella Gear, Russell Collins, Scott McKay and Robert Duke, all of them handling their assignments with the esprit of United States marines.

Miss Sullivan and Mr. Cotten are delightfully belligerent sweethearts, bickering all over Donald Oenslager's swank house-terrace until the acidulous Luella Gear threatens to kick Mr. Cotten in the pants. Miss Nesbit is an authentically poised matron of the fashionable Long Island set, Russell Collins is persuasive as the chauffeur careful of his daughter's reputation, Scott McKay is convincingly callow as the youngest Larrabee and Robert Duke is amusing as an amorous Frenchman running interference for Cupid.

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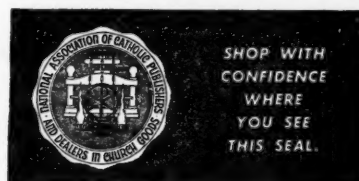
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plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

John Cromwell is sedately comical as the titular head of the Larrabee clan with failing memory and a passion for attending funerals. His "Fairchild, you're fired" may be remembered as the funniest line in American drama.

Direction by H. C. Potter and costumes selected by Bianca Stroock lend pace and style to a distinguished production. THEOPHILUS LEWIS

FILMS

HONDO (Warner) and **ESCAPE FROM FORT BRAVO** (MGM) are a couple of better-than-average family horse-operas about Indian warfare which between them have all the ingredients for one really distinguished Western.

Hondo, starring John Wayne as a typically brave, resourceful and solitary dispatch-rider-gunhand, is photographed in Warnercolor and in what is described as newly perfected 3D. This latter at least marks the advance of stereoscopic three-dimensional photography and projection to the point where they can be depended upon to maintain their focus and depth perspective.

Since it was photographed in Mexico (though its locale is supposedly the southwestern United States) at an altitude of five thousand feet where it is possible to see a distance of seventy miles, the picture certainly qualifies as the "deepest" 3D film yet made and as an ideal showcase for the spectacular scenic effects indigenous to the process. Under the circumstances its scenery is disappointing and its action sequences, due to slackness both in script and direction, do not generate their full share of excitement, except for one unusually well-staged chase. On the other hand, its sets and atmosphere have a happily unglamorized ring of authenticity about them and its romance—between the hero and a convincingly capable and down-to-earth frontierswoman-widow (Geraldine Page) is several cuts above the usual Hollywood fiction.

Escape from Fort Bravo is a double chase: a detachment of Union Cavalry pursues a group of Confederate prisoners who have escaped from an Army outpost in the Arizona desert and the Mescalero Indians on the war-path pursue both parties.

The film contains some preposterous romantic complications involving a hard-bitten Union Captain (William Holden) and an impossibly glamorous Confederate spy (Eleanor Parker)

who engineered the prisoners' escape. Its various skirmishes are conventionally scripted and its last stand is conventionally resolved by the nick of time arrival of cavalry reinforcements. Nevertheless it plays extremely well. Within the limitations of the script the acting is good. More important, the photography, made in AnscoColor in the scenic grandeur of Death Valley, is superb. And its action is skillfully deployed against this setting to extract the full measure of its inherent tension.

Especially effective is a hitherto cinematically unexplored sidelight on Indian tactics: having pinned down the surviving soldiers in a dried-up waterhole, the Indians bracket their position with spears and then bombard the hole with massed flights of arrows aimed from cover on the same principle as shell fire and having the same deadly accuracy.

ALL THE BROTHERS WERE VALIANT. The brothers who all were valiant are members of a New Bedford whaling family of a hundred years ago. At the picture's start most of them are dead, their demises under a variety of violent circumstances attendant on their dangerous calling being duly recorded in a log book, each entry ending with the observation which gives the picture its title.

Having read off this lugubrious roll-call, which is oddly reminiscent of the old woman's lament for her dead sons in *Riders to the Sea*, the picture introduces the one brother (Robert Taylor) who is indubitably alive. He is the youngest, just setting forth with his first master's papers on a three-year voyage with his bride (Ann Blyth) by his side. At a South Seas port of call still another brother, a black sheep of fabulous proportions (Stewart Granger), turns up from his presumed grave with a story of a million dollar cache of pearls.

Reenacted in flashback, the saga of the pearls proves to be awash with gore and villainy. When the crew hears of the treasure trove and of the added circumstance that their captain refuses to be diverted from his course to pick it up, there is a mutiny which produces another oversupply of blood. Ultimately, however, the mutiny is quelled and despite considerable prior evidence to the contrary all the brothers continue to be valiant.

This muscular sea epic has been put together in Technicolor in lavish style. But in spite of its superabundance of blood-letting it is more often ridiculous than exciting. For *adults* its chief interest lies in some incidental shots of the death-defying old-style techniques of whaling. (MGM)

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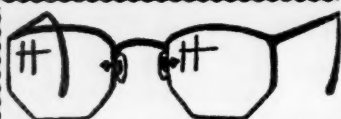
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CORRESPONDENCE

A Japanese report

EDITOR: "Catholic University of Tokyo: 1913-1953" (AM. 11/28), interested me a good deal since I am from Japan and studying journalism in one of America's fine Catholic universities.

I noted that the first school of journalism in Japan was pioneered by C. U. T. At the same time, in the special edition of *Diamond*—one of Japan's best economic magazines—which surveyed job placement and employment, I learned that the chief executive of *Yomiuri-Shinbun* (one of Japan's three widely circulated newspapers), Mr. Shoji Yasuda, is a C. U. T. graduate. The survey shows many leading C. U. T. graduates not only in the field of journalism but also in many others.

It is my opinion that Japanese youth today, more than ever, needs the spiritual values in Western culture. And I sincerely hope that Catholic institutions in Japan will appeal increasingly to Japanese intellectuals by providing such fine training facilities and opportunities as Norbert J. Tracy pointed out in his article.

AMERICA has been used as one of the reference periodicals in my economics class at Duquesne University, taught by Dr. Bruno J. Hartung.

ICHIRO NISHIMURA

Gibsonia, Pa.

Church music

EDITOR: May I be permitted to add a discordant note to Frank Roberts' article on liturgical music (AM. 11/21 p. 197)?

As one who has always been greatly impressed by the difference between our Requiem Mass and a non-Catholic funeral service, I can readily appreciate the Church's desire to keep its liturgy unmarred by the incidental singing of unduly sentimental hymns. With God Himself come down upon the altar to hear us ask His mercy on the departed soul, it would certainly be sacrilege for the choir to croon about a vague Someone "in a Great Somewhere," as if not really sure that there was Anyone Anywhere.

We should always try to avoid the sheer emotionalism which today characterizes so many non-Catholic services. Yet when the main service is strictly liturgical, there does not seem to be much harm in the incidental singing of an occasional sentimental hymn during or after Mass, especially if the Mass is Low.

There are many of us who fail to

perceive any stark horror in the singing of an occasional "Ave Maria" during Mass, especially as most of the people present will probably be reciting the "Hail Mary" on their rosaries at that time, anyway. They should be reading their Missals, of course, but most of them won't be. . . .

Our religion must appeal to the heart as well as to the head; we cannot make it a purely intellectual religion. . . .

To put the matter in another way, the words of a well-known hymn are far more likely to sustain a Catholic in a crisis than are the coldly formalistic answers of the Catechism, which he probably never really understood, anyway. To insist now that all the music in our Churches must be solely of the desiccated, long-haired, unemotional type will merely widen the gulf between the people and their priests.

LAURENCE BURNS

Swampscott, Mass.

Veterans medical aid

EDITOR: Dr. Albrecht (Correspondence 12/5) challenges my statement that abuses of the program of aid to veterans with non-service-connected disabilities are few. Briefly, I underline the fact that in hearings before the Kearney Subcommittee the evidence showed that there are few cases in which a veteran receiving aid for non-service-connected disabilities was able to pay.

Eliminating aid to such cases opens the Pandora's Box of reasons and arguments for refusing care to a disabled veteran because his case is adjudged to be non-service-connected, when the fact is that medical science many times is in disagreement on the causes of physical and mental disabilities.

My position is: hospitalization for veterans who 1) need such care for service-connected disabilities, and 2) need the care for ailments not adjudicated as due to service and who are unable to pay for hospital treatment.

In the words of Theodore Roosevelt: "Veterans . . . have a greater call on us than any other class of citizens."

JOSEPH G. GALLIGAN JR.

Canton, Mass.

Correction

EDITOR: In my article, "Judgment on racial segregation" (AM. 12/12, p. 290, col. 2), please read "The open primary . . ." for "The Negro primary. . . ." JOHN LAFARGE